

DANIÉL

THE ARGUMENT.

The great providence of God, and his singular mercie toward his Church are most lively here set forth, who never leaveth his destitute, but now in their greatest miseries and afflictions giveth them Prophets, as Ezekiel, and Daniél, whom he adorned with such graces of his holie spirit, that Daniél above all other had most special revelations of such things as should come to the Church, even from the time that they were in captivity, to the last end of the world, and to the general resurrection, as of the four Monarchs and empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romaines. Also of the certain number of the times even unto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover he sheweth Christ's office and the cause of his death which was by his sacrifice to take away sins, and to bring everlasting life. And as from the beginning God ever exercised his people under the cross, so he teacheth here, that after that Christ is offered, he will still leave this exercise to his Church until the dead rise again, and Christ gather his into his kingdom in the heavens.

Chapter 1

2 The captivity of Jehoiakim King of Judáh. 4 The King chuseth certain yong men of the Jewes to learn his law 5 They have the King's ordinary appointed, 8 But they abstain from it.

In the ^athird year of the reign of Jehoiakim King of Judáh, came Nebuchad-nezzár, King of Babél unto Jerusalém, and besieged it.

2 And the Lord gave Jehoiakim King of Judáh into his hand, with part of the vessels of the house of God, which he carried into the land of ^bShinár, to the house of his god, and he brought the vessels into his god's treasury.

3 And the King spake unto ^cAshpenáz the master of his ^eEunuches, that he should bring *certain* of the children of Israël, of the ^eKing's seed, and of the princes:

4 Children in whom was no blemish, but well ^favored, and instruct in all wisdom, and well seen in knowledge, and able to utter knowledge, and such as were able to stand in the King's palace, and whom they might teach the ^glearning, and the tongue of the Caldeans.

5 And the King appointed them provision every day of a ^hportion of the King's meat, and of the wine, which he drank, so nourishing them ⁱthree year, that at the end thereof, they might stand ^kbefore the King.

6 Now among these were *certain* of the children of Judáh, Daniél, Hananiáh, Mishaél, and Azariáh.

1 a Read 2 Kings 24.1 and Jer. 25.1.

2 b Which was a plain by Babylon where was the Temple of their great god, and is here taken for Babylon.

3 c Who was as master of the wards.

3 d He calls them Eunuchs whom the King nourished and brought up to be rulers of other countries afterward.

3 e His purpose was to keep them as hostages, and that he might show himself victorious, and also by their good entreaty and learning of his religion, they might favor rather him than the Jews and so to be able to serve him as governors in their land: moreover by this means the Jews might be better kept in subjection, fearing otherwise to procure hurt to these noble men.

4 f The King required three things, that they should be of noble birth, that they should be witty and leamed, and that they should be of a strong and comelie nature that they might do him better service: this he did for his own commodity therefore it is not to praise his liberality: yet in this he is worthy praise, that he esteemed learning, and knew that it was a necessary mean to govern by.

4 g That they might forget their own religion, and country fashions, to serve him the better to his purpose: yet it is not to be thought that Daniel did learn any knowledge that was not godly: in all points he refused the abuse of things and superstition, in so much that he would not eat the meat which the King appointed him, but was content to learn the knowledge of natural things.

5 h That by their good entertainment they might learn to forget the mediocrity of their own people.

5 i To the intent that in this time they might both learn the manners of the Caldeans and also their tongue.

5 k Aswell to serve at the table, as in other offices.

7 Unto whom the chief of the Eunuches ^lgave *other* names: for he called Daniél, Belteshazár, and Hananiáh, Shadrách, and Mishaél, Meshách, and Azariáh, Abednegó.

8 ¶ But Daniél had determined in his heart, that he would not ^mdefile him self with the portion of the King's meat, nor with the wine which he drank: therefore he required the chief of the Eunuches that he might not defile him self.

9 (Now God had brought Daniél into favor, and tender love with the chief of the Eunuches)

10 And the chief of the Eunuches said unto Daniél, ⁿI fear my lord the King, who hath appointed your meat and your drink: therefore if he see your faces worse liking than the *other* children, which are of your sort, then shal you make me loose mine head unto the King.

11 Then said Daniél to Melzár, whom the chief of the Eunuches had set over Daniél, Hananiáh, Mishaél, and Azariáh,

12 Prove thy servants, I beseech thee, ^oten days, and let them give us ^ppulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenances of the children that eat of the portion of the King's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days, their ^qcountenances appeared fairer, and in ^rbetter liking than all the children's, which did eat the portion of the King's meat.

16 Thus Melzár took away the portion of their meat, and their wine that they should drink, and gave them pulse.

17 As for these four children, God gave them knowledge, and understanding in all learning ^sand wisdom: also he gave Daniél

7 l That they might altogether forget their religion: for the Jews gave their children names, which might ever put them in remembrance of some point of religion, therefore this was a great tentation and a sign of servitude which they were not able to resist.

8 m Not that he thought any religion to be in the meat or drink (for afterward he did eat) but because the King should not entice him by this sweet poison of forget of his religion and accustomed sobriety, and that in his meat and drink he might daily remember of what people he was and Daniel brings this in to show how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

10 n He supposed they did this for their religion, which was contrary to the Babylonians, and therefore herein he represents them, which are of no religion: for neither he would condemn theirs nor maintain his own.

12 o Meaning, that within this space he might have the trial, and that no man should be able to discern it: and thus he spake, being moved by the Spirit of God.

12 p Not that it was a thing abominable to eat dainty meats and to drink wine, as both before and after they did, but if they should have hereby been won to the King and have refused their own religion, that meat and drink had been accursed.

15 q This bare feeding and that also of Moses when he fled from the court of Egypt, declares that we must live in such sobriety as God does call us unto, seeing he will make it more profitable unto us, than all dainties: for his blessing only suffices.

15 ^rEbr., fatter in flesh.

17 r Meaning, in the liberal sciences, and natural knowledge, and not in the magical arts which are forbidden, Deut. 18.11

understanding of all ^svisions and dreams.

18 Now when the time was ⁱexpired, that the King had appointed to bring them in, the chief of the Eunuches brought them before Nebuchad-nezzár.

19 And the King communed with them: and among them all was found none like Daniél, Hananiáh, Mishaél, and Azariáh: therefore stood they before the King.

20 And in all matters of wisdom, *and* understanding that the King inquired of them, he found them ten times better then all the inchanters *and* astrologians, that were in all his realm.

21 And Daniél was unto ^uthe first year of King Cyrus.

Chapter 2

1 The dream of Nebuchad-nezzár. 13 The King commandeth all the wise men of Babylón to be slain because they could not interpret his dream. 16 Daniél requireth time to solute the question. 24 Daniél is brought unto the King and sheweth him his dream and the interpretation thereof. 44 Of the everlasting kingdom of Christ.

And in the ^asecond year of the reign of Nebuchad-nezzár, Nebuchad-nezzár dreamed ^bdreams wherewith his spirit was ^ctroubled, and his ^dsleep was upon him.

2 Then the King commanded to call the inchanters, and the astrologians and the sorcerers, and the ^eCaldeans for to shew the King his dreams: so they came and stood before the King.

3 And the King said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Caldeans to the King in the ⁱAramite's language, O King, live for ever: shewe thy servants thy dream, and we shal shewe the interperation.

5 *And* the King answered and said to the Caldeans, The thing is gone from me. If ye will not make me understand the dream with the interpretation thereof, ye ^sshalbe drawn in pieces, and your houses shalbe made a jakes.

6 But if ye declare the dream and the interpretation thereof, ye shal receive of me gifts and rewards, and great honor: therefore shewe me the dream and the interpretation of it.

7 They answered again, and said, Let the King shewe ^hhis servants the dream, & we will declare the interpretation thereof.

8 *Then* the King answered, and said, I know certainly that ye

17 s So that he only was a Prophet and none of the other: for by dreams and visions God appeared to his Prophets, Num. 12.6.

18 t Of the three years above mentioned in verse 5.

21 u That is, he was esteemed in Babylon as a Prophet so long as the commonwealth stood.

Chapter 2

1 a The father and the son were both called by this name, so that this is meant of the son, when he reigned alone: for he reigned also after a sort with his father.

1 b Not that he had many dreams, but because many matters were contained in this dream.

1 c Because it was so rare & strange a dream, that he had not had the like.

1 d He was so heavy with sleep that he began to sleep again. Some read, and his sleep was broken from him.

2 e For all these astrologers and sorcerers called themselves by this name of honor as though all the wisdom and knowledge of the country depended upon them, and that all other countries were void of the same.

4 f That is, in the Syrian tongue which differed not much from the Caldean's, save it seemed to be more eloquent, and therefore the learned used to speak it: as the Jewish writers do to this day.

5 g This is a just reward of their arrogancy (which vaunted of themselves that they had the knowledge of all things) that they should be proven fools & that to their perpetual shame and confusion. (jakes or outhouse)

7 h Here in appeared their ignorance that not withstanding their brags, yet were they not able to tell the dream, except he entered them into the matter, and therefore they would pretend knowledge where was but mere ignorance and so as deluders of the people, they were worthy to die.

^uwould gain the time, because ye see the thing is gone from me. 9 But if ye will not declare me the dream, there is but one judgement for you: for ye have prepared lying and corrupt words, to speak before me till the time be changed: therefore tell me the dream, that I may know, if ye can declare me the interpretation thereof.

10 *Then* the Caldeans answered before the King, and said, There is no man upon earth that can declare the King's matter: yea, there is neither King nor prince nor Lord that asked such things at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the King requireth, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angry and in great fury, and commanded to destroy all the wise men of Babél.

13 ¶ And when sentence was given, the wise men were slain: and they ⁱsought Daniél and his fellows to be put to death.

14 Then Daniél answered with counsel and wisdom to Arióch the King's ^uchief steward, which was gone forth to put to death the wise men of Babél.

15 Yea, he answered and said unto Arióch the King's captain, Why is the sentence so hasty from the King? Then Arióch declared the thing to Daniél.

16 So Daniél went and desired the King that he would give him leisure & that he would shewe the King the interpretation thereof.

17 ¶ Then Daniél went to his house and shewed the matter to Hananiáh, Mishaél, and Azariáh his companions,

18 That they should beseech the God of heaven for grace in this secret, that Daniél and his fellows should not perish with the rest of the wise men of Babél.

19 Then was the secret revealed unto Daniél in a vision by night: therefore Daniél praised the God of heaven.

20 And Daniél answered and said, *The Name of God be praised for ever and ever: for wisdom and strength are his.

21 And he changeth the times and seasons: he taketh away Kings: he setteth up Kings: he giveth wisdom unto the wise, and understanding to those that understand.

22 He discovereth the deep and secret things: he knoweth what is in the darkness, and the ^klight dwelleth with him.

23 I thank thee and praise thee, ô thou God of my ^fathers, that thou hast given me wisdom and ^mstrength, and hast shewed me now the thing that we desired of thee: for thou hast declared unto us the King's matter.

24 ¶ Therefore Daniél went unto Arióch, whom the King had ordained to destroy the wise men of Babél: he went and said thus unto him, Destroy not ⁿthe wise men of Babél, *but* bring me before the King, & I will declare unto the King the interpretation.

25 Then Arióch brought Daniél before the King in all haste, and said thus unto him, I have found a man of the children of Judáh that were brought captives, that will declare unto the King the

8 ^eEbr, redeem the time.

13 i Which declares, that God would not have his servant joined in the company of these sorcerers, & astrologers, whose arts were wicked, and therefore justly ought to die, though the King did it upon a rage, and no zeal.

14 ^oOr, the captain of the guard.

20 *Ps. 113.2 and 115.18.

22 k He shows that man has neither wisdom nor knowledge but very dark blindness, and ignorance of himself: for it comes only of God, that man understands any thing.

23 l To whom you made your promise and who lived in your fear: whereby he excludes all other gods.

23 m Meaning, power to interpret it.

24 n Whereby appears that many were slain, as verse 13, and the rest at Daniel's offer were preserved on condition: not that Daniel favored their wicked profession, but that he had respect to equity because the King proceeded according to his wicked affection, and not considering, if their science was lawful or no.

interpretation.

26 Then answered the King, and said unto Daniél, whose name was Belteshazzár, Art thou able to shewe me the dream, which I have seen, and the interpretation thereof?

27 Daniél answered in the presence of the King, and said, The secret which the King hath demanded, can neither the wise, the astrologians, the inchanters, *nor* the southesaiers declare unto the King.

28 But there is a God in ^oheaven that reveileth secrets, and sheweth the King Nebuchad-nezzár what shalbe in the latter days. Thy dream, and the things, which thou hast seen in thine head upon thy bed, is this.

29 O King, when thou wast in thy bed, thoughts came into thy *mind*, what should come to pass hereafter, and he that reveileth secrets, telleth thee, what shal come.

30 As ^rfor me, this secret is not shewed me for any wisdom that I have, more then any other living, but only to shewe the King the interpretation, and that thou mightest know the thoughts of thine heart.

31 O King, thou sawest, and behold, there was a great image: this great image whose glory was so excellent, stood before thee, and the form thereof was terrible.

32 This image's head was of fine ^ogold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, *and* his feet were part of iron, & part of clay.

34 Thou beheldest it til a stone was cut without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver and the gold broken all together, and became like the chaff of the summer floors, and the wind carried them away, that no place was found for them: and the stone that smote the image, became a great mountain, and filled the whole earth.

36 This is the dream, and we will declare before the King the interpretation thereof.

37 ¶ O King, thou art a King of Kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And in all *places* where the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art ^tthis head of gold.

39 And after thee shal rise another kingdom, ^sinferior to thee, *of*

28 o He affirms that man by reason, and art is not able to attain to the cause of God's secrets, but the understanding only thereof must come of God: whereby he smites the King with a certain fear and reverence of God that he might be the more apt to receive the high mysteries that should be revealed.

30 p Because he had said that God only must reveal the significance of this dream, the King might have asked, why Daniel did enterprise to interpret it, and therefore he shows, that he was, but God's minister, and had no gifts, but such as God had given him to set forth his glory.

32 q By gold, silver, brass, and iron are meant the Caldean, Persian, Macedonian, and Roman kingdom, which should successively rule all the world till Christ (which is here called the stone) come himself, and destroy the last: and this was to assure the Jews, that their afflictions should not end with the empire of the Caldeans but that they should patiently abide the coming of Messiah, which should be at the end of this fourth monarchy.

38 r Daniel leaves out the kingdom of the Assyrians, which was before the Babylonian, both because it was not a monarchy and general empire, and also because he would declare the things, that were to come, to the coming of Christ for the comfort of the elect among these wonderful alterations: and he calls the Babylonian kingdom the golden head, because in respect of the other three, it was the best, and yet was of itself wicked and cruel.

39 s Meaning, the Persians, which were not inferior in dignity, power, and riches, but were worse touching ambition, cruelty, and all kind of vice: showing, that the world should grow worse, and worse, till it was restored by Christ.

silver, and another ^tthird kingdom *shalbe* of brass, which shal bear rule over all the earth.

40 And the fourth kingdom shalbe strong as iron: for as iron breaketh in pieces, and subdueth all things, and as iron bruseth all these things, so shal it break in ^upieces and bruse *all*.

41 Where as thou sawest the feet and toes, part of potter's clay, and part of iron: the kingdom shalbe ^xdivided, but there shalbe in it of the strength of the iron, as thou sawest the iron mixed with the clay, *and* earth.

42 And as the toes of the feet were part of iron, and part of clay, so shal the kingdom be partly strong, and partly broken.

43 And where as thou sawest iron mixed with clay *and* earth, they shal mingle them selves with ^ythe seed of men: but they shal not join one with another, as iron can not be mixed with clay.

44 And in the days of these Kings, shal the God of heaven set up a kingdom, which ^zshal never be destroyed: and this kingdom shal not be given to another people, but it shal break, and destroy all these kingdoms, and it shal stand for ever.

45 Where as thou sawest, that the ^astone was cut of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold: so the great God hath shewed the King, what shal come to pass hereafter, and the dream *is* true, and the interpretation thereof *is* sure.

46 ¶ Then the King Nebuchad-nezzár fell upon his face, and ^bbowed him self unto Daniél, and commanded that they should offer meat offerings, and sweet odors unto him.

47 Also the King answered unto Daniél, and said, *I know* of a truth that your ^cGod is a God of gods, and the Lord of Kings, and the revealer of secrets, seeing thou couldest open this secret.

48 So the King made Daniél a great man, and gave him many and great ^dgifts. He made him governour over the whole province of Babél, & chief of the rulers, & above all the wise men of Babél.

49 Then Daniél ^emade request to the King, and he set Shadrách, Meshách, and Abednegó over the charge of the province of Babél: but Daniél *sate* in the ^fgate of the King.

Chapter 3

39 t That is, of the Macedonians shall be of brass, not alluding to the hardness thereof, but to the vileness in respect of silver.

40 u That is, the Roman empire shall subdue all these other afore named, which after Alexander were divided into the Macedonians, Grecians, Syrians and Egyptians.

41 x They shall have civil wars & continual discords among themselves.

43 y They shall by marriages, and affinities think to make themselves strong: yet shal they never be joined in hearts.

44 z His purpose is to show, that all the kingdoms of the world are transitory, and that the kingdom of Christ shall only remain forever.

45 a Meaning Christ who was sent of God and not set up by man, whose kingdom at the beginning should be small, and without beauty to man's judgement, but should at length grow and fill the whole earth, which he calls a great mountain, as verse 35. And this kingdom, which is not only referred to the person of Christ, but also to the whole body of his Church, and to every member thereof, shall be eternal: for the Spirit that is in them, is life eternal, Rom. 8.10.

46 b Though this humbling of the King seemed to deserve commendation, yet because he joined God's honor with the Prophet's, it is to be reprov'd, and Daniel herein erred if he suffered it: but it is credible that Daniel admonished him of his faute and did not suffer it.

47 c This confession was but a sudden motion, as it was also in Pharaoh, Ex. 9.28, but his heart was not touched, as appeared soon afterward.

48 d Not that the Prophet was desirous of gifts or honor, but because by this means he might relieve his poor brethren which were grievously oppressed in this their captivity, and also he received them, lest he should offend this cruel King, which willingly gave them.

49 e He did not this for their private profit, but that the whole Church which was then there in affliction, might have some release and ease, by this benefit.

49 f Meaning, that either he was a judge, or that he had the whole authority, so that none could be admitted to the King's presence, but by him.

1 *The King setteth up a golden image. 8 Certain are accused because they despised the King's commandment, and are put into a burning oven. 25 By belief in God they are delivered from the fire 26 Nebuchad-nezzár confesseth the power of God after the sight of the miracle.*

Nebuchad-nezzár the King made ^aan image of gold, whose height was threescore cubits, *and* the breadth thereof six cubites: he set it up in the plain of Durá, in the province of Babél. 2 Then Nebuchad-nezzár the King sent forth to gather together the nobles, the princes and the dukes, the judges, the receivers, the counsellors, the officers, and all the governors of the provinces, that they should come to the ^bdedication of the image, which Nebuchad-nezzár the ^cKing had set up.

3 So the nobles, princes, and dukes, the judges, the receivers, the counsellors, the officers, and all the governors of the provinces were assembled unto the dedicating of the image, that Nebuchad-nezzár the King had set up: and they stood before the image, which Nebuchad-nezzár had set up.

4 Then an herald cried aloud, Be it knowen to you, ô people, ^dnations, and languages,

5 That when ye hear the sound of the cornet, trumpet, harp, sackebut, psalteries, dulcimer, and all instruments of musicke, ye fall down and worship the golden image, that Nebuchad-nezzár the King hath set up.

6 And whosoever falleth not down and worshipping, shal the same hour be cast into the middes of an hot fiery furnace.

7 Therefore assone as all the people heard the sound of the cornet, trumpet, harp, sackebut, psalterie, and all instruments of musicke, all the people, nations, and languages fell down, and worshipped the golden image, that Nebuchad-nezzár the King had set up.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grievously accused the Jews.

9 *For* they spake and said to the King Nebuchad-nezzár, O King, live for ever.

10 Thou, ô King, hast made a decree, that every man that shal hear the sound of the cornet, trumpet, harps, sackebut, psalterie, and dulcimer, and all instruments of musicke, shal fall down and worship the golden image,

11 And whosoever falleth not down, and worshipping, that he should be cast into the middes of an hot fiery furnace.

12 There are certain Jews whom thou hast set over the charge

of the province of Babél, ^eShadrách, Meshách, and Abednegó: these men, ô King, have not regarded thy commandment, neither will they serve thy gods, nor worship the golden image, that thou hast set up.

13 ¶ Then Nebuchad-nezzár in *his* anger and wrath commanded that they should bring Shadrách, Meshách, and Abednegó: so these men were brought before the King.

14 *And* Nebuchad-nezzár spake, and said unto them, What disorder? will not you, Shadrách, Meshách, and Abednegó serve my god, nor worship the golden image, that I have set up?

15 ^fNow therefore are ye ready when ye hear the sound of the cornet, trumpet, harp, sackebut, psalterie, and dulcimer, and all instruments of musicke, to fall down, and worship the image, which I have made? for if ye worship it not, ye shalbe cast immediately into the middes of an hot fiery furnace: for who is that God, that can deliver you out of mine hands?

16 Shadrách, Meshách, and Abednegó answered and said to the King, O Nebuchad-nezzár, we ^gare not careful to answer thee in this matter.

17 Behold, our God whom we serve, is ^hable to deliver us from the hot fiery furnace, and he will deliver us out of thine hand, ô King.

18 But if not, be it knowen to thee, ô King, that we will not serve thy gods, nor worship the golden image, which thou hast set up.

19 ¶ Then was Nebuchad-nezzár full of rage, and the form of his visage was changed against Shadrách, Meshách, & Abednegó: *therefore* he charged and commanded that they should heat the furnace at once seven ⁱtimes more then it was wont to be heat.

20 And he charged the most valiant men of war that were in his army, to bind Shadrách, Meshách, and Abednegó, *and* to cast them into the hot fiery furnace.

21 So these men were bound in their coats, their hosen, and their cloaks, with their *other* garments, and cast into the middes of the hot fiery furnace.

22 Therefore, because the King's commandment was straite, that the furnace should be exceeding hot, the flame of the fire slew those men that brought forth Shadrách, Meshách, & Abednegó.

23 And these three men Shadrách, Meshách, and Abednegó fell down bound into the middes of the hot fiery furnace.

24 ¶ Then Nebuchad-nezzár the King was astonied and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the middes of the fire? Who answered and said unto the King, It is true, ô King.

25 *And* he answered, and said, Lo, I see four men loose, walking in the middes of the fire, and they have no hurt, and the form of the fourth is like the ^kson of God.

1 a Under pretense of religion, and holiness in making an image to his idol Bel, he sought his own ambition and vain glory: and this declares, that he was not touched with the true fear of God before, but that he confessed him on a sudden motion as the wicked, when they are overcome with the greatness of his works. The Greek interpreters write, that this was done 18 years after the dream, and as may appear the King feared lest the Jews by their religion should have altered the state of his commonwealth, and therefore he meant to bring all to one kind of religion, and so rather sought his own quietness, then God's glory.

2 b Showing, that the idol is not known for an idol so long as he is with the workman: but when the ceremonies and customs are recited, and used and the consent of the people is there, then of a block they think they have made a god.

2 c This was sufficient with the wicked at all times to approve their religion, if the King's authority were alleged for the establishment thereof, not considering in the mean season what God's word did permit.

4 d These are the two dangerous weapons wherewith Satan uses to fight against the children of God, the consent of the multitude and the cruelty of the punishment: for though some feared God, yet the multitude, which consented to the wickedness, astonied them: and here the King required not an inward consent, but an outward gesture, that the Jews might by little and little learn to forget their true religion.

12 e It seems, that they named not Daniel because he was greatly in the King's favor, thinking if these three had been destroyed, they might have had better occasion to accuse Daniel: and this declares that this policy of erecting this image was invented by the malicious flatterers, which sought nothing but the destruction of the Jews, whom they accused of rebellion and ingratitude.

15 f Signifying, that he would receive them to grace, if they would now at the length obey his decree.

16 g For they should have done injury to God, if they should have doubted in this holy cause, and therefore they say, that they are resolved to die for God's cause.

17 h They grounded on two points, first in the power, and providence of God over them, and secondly on their cause, which was God's glory, and the testifying of his true religion, with their blood and so make open confession, that they will not so much as outwardly consent to idolatry.

19 i This declares that the more, that tyrants rage, and the more witty they show themselves in inventing strange, and cruel punishments, the more is God glorified by his servants to whom he gives patient and constancy to abide the cruelty of their punishment: for either he delivers them from death or els for this life gives them a better.

25 k For the Angels were called the sons of God, because of their excellency: therefore the King called this Angel, whom God sent to comfort his in their great torments, the son of God.

26 Then the King Nebuchad-nezzár came near to the mouth of the hot fiery furnace, *and* spake and said, Shadrách, Meshách & Abednegó, the servants of the hie God, go forth and come *hether*: so Shadrách, Meshách and Abednegó ^lcame forth of the middes of the fire.

27 Then the nobles, princes and dukes, & the King's counsellors came together to see these men, because the fire had no power over their bodies: for not an hair of their head was burnt, neither was their coats changed, nor any smell of fire came upon them.

28 *Wherefore* Nebuchad-nezzár spake & said, ^mBlessed *be* the God of Shadrách, Meshách and Abednegó, who hath sent his Angel, & delivered his servants, that put their trust in him, & have changed the King's commandment, & yielded their bodies rather than they would serve or worship any god, save their own God.

29 Therefore I make a decree, that every people, nation, and language, which speak any ⁿblasphemy against the God of Shadrách, Meshách and Abednegó, shal be drawn in pieces, and their houses shal be made a jakes, because there is no god that can deliver after this sort.

30 Then the King promoted Shadrách, Meshách and Abednegó in the province of Babél.

31 Nebuchad-nezzár King unto all people, nations & languages, that dwell in all the ^oworld, Peace be multiplied unto you:

32 I thought it good to declare the signs and wonders, that the hie God hath wrought toward me.

33 How great are his signs, and how mighty are his wonders! ^phis kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

Chapter 4

Another dream of Nebuchad-nezzár, which Daniél declareth 29 The Prophet declareth how of a proud King he should become as a beast. 31 After, he confesseth the power of God and is restored to his former dignity.

I Nebuchad-nezzár being at ^arest in mine house, & flourishing in my palace, 2 Saw a ^bdream, which made me afraid, & the thoughts upon my bed, & the visions of mine head troubled me. 3 Therefore made I a decree, that they should bring all the wise men of Babél before me, that they might declare unto me the interpretation of the dream.

4 So came the enchanters, the astrologians, the Caldeans and the southsayers, to whom I told the dream, but ^cthey could not

26 ^l This commends their obedience unto God that they would not for any fear depart out of this furnace till the time was appointed, as Noah remained in the Ark till the Lord called him forth.

27 ^m He was moved by the greatness of the miracle to praise God, but he heart was not touched. And here we see that miracles are not sufficient to convert men to God, but that doctrine must chiefly be adjoined, without the which there can be no faith.

28 ⁿ If this heathen King moved by God's Spirit, would not see blasphemy unpunished, but made a Law and set a punishment to such transgressors, much more ought all they that profess religion, take order that such impiety reign not, lest according as their knowledge and charge is greater, so they suffer double punishment.

29 ^o Meaning, so far as his dominion extended.

30 ^p Read Ch. 2.44.

Chapter 4

1 ^a There was no trouble that might cause me to dream, and therefore it came only of God.

2 ^b This was another dream besides that which he saw of the four empires: for Daniel both declared what that dream was, and what it meant: and here he only expounded the dream.

3 ^c In that that he sent aboard to others whose ignorance in times past he had experimented, and left Daniel which was ever ready at hand, it declares the nature of the ungodly, which never seek to the servants of God, but for very necessity, and then they spare no flatterings.

shewe me the interpretation thereof,

5 ^d Til at the last Daniél came before me, (whose name was ^eBelteshazzár, according to the name of my god, which hath the spirit of the holy gods in him) and before him I told the dream, *saying*,

6 ^e O Belteshazzár. ^fchief of the enchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubleth thee, tel me the visions of my dream, that I have seen and the interpretation thereof.

7 ^f Thus *were* the visions of mine head in my bed. And behold, I saw a ^gtre in the middes of the earth and the height thereof was great:

8 A great tre and strong, and the height thereof reached unto heaven, and the sight thereof to the ends of all the earth.

9 The boughs thereof *were* fair and the fruit thereof much, and in it was meat for all: it made a shadow under it for the beasts of the field, and the fowls of the heaven dwelt in the boughs thereof, and all flesh fed of it.

10 ^g I Saw in the visions of mine head upon my bed, and behold, a ^hwatchman and an holy one came down from heaven,

11 And cried aloud, and said thus, Hew down the tre, and break off his branches: shake off his leaves, and scatter his fruit, that the beasts may flee from under it, & the fowls from his branches.

12 Nevertheless leave the stump of his roots in the earth, and with a band of iron and brass *bind* it among the grass of the field, and let it be wet with the dew of heaven, and let his portion *be* with the beasts among the grass of the field.

13 ^h Let his heart be changed from man's *nature*, & let a beast's heart be given unto him, and let seven times be passed over him

14 ⁱ The sentence *is* according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that living men may know, that the most high hath power over the kingdom of men, and giveth it to whomsoever he will, & appointeth over it the most abject among men.

15 This is the dream, *that* I King Nebuchad-nezzár have seen: therefore thou, ^o Belteshazzár, declare the interpretation thereof: for all the wisemen of my kingdom are not able to shewe me the interpretation: but thou art able, for the spirit of the holy gods *is* in thee,

16 ¶ Then Daniél (whose name was Belteshazzár) held his ^kpeace by the space of one hour, and his thoughts troubled him, *and* the King spake and said, Belteshazzár, let neither the dream, nor the interpretation thereof trouble thee. Belteshazzár answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

5 ^d This no doubt was a great grief to Daniel not only to have his name changed, but to be called by the name of a vile idol, which thing Nebuchad-nezzar did to make him forget the true religion of God.

6 ^e Which also was a great grief to the Prophet to be numbered among the sorcerers and men whose practices were wicked and contrary to God's word.

7 ^f By the tree, is signified the dignity of a King, whom God ordained to be a defense for all kind of men, & whose state is profitable for mankind.

8 ^g Meaning, the Angel of God, which neither eats nor sleeps, but is ever ready to do God's will and is not infect with man's corruption but is ever holy: and in that that he commands to cut down this tree, he knew that it should not be cut down by man but by God.

9 ^h Hereby he means that Nebuchad-nezzar should not only for a time loose his kingdom, but be like a beast.

10 ⁱ God has decreed this judgement and the whole army of heaven have as it were subscribed unto it, like as also they desire the execution of his decree against all them that lift up themselves against God.

11 ^k He was troubled for the great judgement of God which he saw ordained against the King: and so the Prophets used on the one part to denounce God's judgements for the zeal they bare to his glory, and on the other part to have compassion upon man, and also to consider that they should be subject to God's judgements, if he did not regard them with pity.

17 The tre that thou sawest, which was great and mighty, whose height reached unto the heaven, and the sight thereof through all the world,

18 Whose leaves *were* fair and the fruit thereof much, and in it was meat for all, under the which the beasts of the field dwelt, and upon whose branches the fowls of the heaven did sit,

19 It is thou, ô King, that art great and mighty: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the ends of the earth.

20 Where as the King saw a watchman, and an holy one, that came down from heaven, and said, Hew down the tre and destroy it, yet leave the stump of the roots thereof in the earth, and with a band of iron and brass *bind it* among the grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, 'til seven times pass over him,

21 This *is* the interpretation, ô King, and it is the decree of the most high, which is come upon my lord the King,

22 That they shal drive thee from men, and thy dwelling shalbe with the beasts of the field: they shal make thee to eat grass as the ^moxen, and they shal wet thee with the dew of heaven: and seven times shal pass over thee, til thou know, that ⁿthe most high beareth rule over the kingdom of men, and giveth it to whom soever he will.

23 Where as they said, that one should leave the stump of the tre roots, thy kingdom shal remain unto thee: after that, thou shalt know, that the heavens have the rule.

24 Wherefore, ô King, let my counsel be acceptable unto thee, and ^obreak off thy sins by righteousness, and thine iniquities by mercy toward the poor: lo, let there be an ^ohealing of thine error.

25 All these things shal come upon the King Nebuchad-nezzár.

26 ¶ At the end of twelve ^qmonths, he walked in the royal palace of Babél.

27 And the King spake and said, Is not this great Babél, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?

28 While the word was in the King's mouth, a voice came down from heaven, *saying*, O King Nebuchad-nezzár, to thee be it spoken, Thy kingdom is departed from thee,

29 And they shal drive thee from men, and thy dwelling *shalbe* with the beasts of the field: they shal make thee to eat grass, as the oxen, and seven times shal pass over thee, until thou knowest, that the most high beareth rule over the kingdom of men, and giveth it unto whom soever he will.

30 The very same hour was this thing fulfilled upon Nebuchad-nezzár, and he was driven from men, and did eat grass as the oxen, and his body was wet with the dew of heaven, til his hairs were grown as eagle's *feathers* and his nails like bird's *clawes*.

31 And at the end of *these* ^rdays I Nebuchad-nezzár lift up mine eyes unto heaven, and mine understanding was restored unto me, and I gave thanks unto the most high, and I praised and honored him that liveth for ever, ^swhose power *is* an everlasting power, and his kingdom *is* from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing:

20 I Whereby he means a long space, as seven years. Some interpret seven months, and others seven weeks: but it seems he meant of years.

22 m Not that his shape or form was changed into a beast, but that he was either stricken mad, and so avoided man's company, or was cast out for his tyranny and so wandered among the beasts, & ate herbs & grass.

22 n Daniel shows the cause, why God thus punished him.

24 o Cease from provoking God to anger any longer by your sins, that he may mitigate his punishment, if you show by your upright life that you have true faith and repentance.

24 p Suffer the errors of your former life to be redressed.

26 q After that Daniel had declared this vision: and this his pride declared that it is not in man to convert to God except his Spirit move him, seeing that these terrible threatenings could not move him to repent.

31 r When the term of these seven years was accomplished.

31 *Ch. 7.14, Mic. 4.7, Luk. 1.33.

and according to his ^swill he worketh in the army of heaven, and in the inhabitants of the earth: and none can stay his hand, nor say unto him, What doest thou?

33 At the same time was mine understanding restored unto me, and *I returned* to the honor of my kingdom: my glory and my beauty was restored unto me, and my counsellors and my princes sought unto me, and I was established in my kingdom, and my glory was augmented toward me.

34 Now *therefore* I Nebuchad-nezzár ^upraise, and extoll and magnify the King of heaven, whose works are all truth, and his ways judgement, & those that walk in pride, he is able to abase.

Chapter 5

5 *Belshazzár King of Babylon seeth an hand writing on the wall.*

8 *The sothsayers called of the King, can not expound the writing*

25 *Daniél readeth it, and interpreteth it also*

30 *The King is slain.*

31 *Darius enjoyeth the kingdom.*

King ^aBelshazzár made a great feast to a thousand of his princes, and drank wine ^bbefore the thousand. 2 And Belshazzár [^]whiles he tasted the wine, commanded to bring him the golden and silver vessels, which his ^cfather Nebuchad-nezzár had brought from the Temple in Jerusalém, that the King and his princes, his wife, and his concubines might drink therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lord's house at Jerusalém, and the King and his princes, his wives, and his concubines drank in them.

4 They drank wine and praised the ^dgods of gold, and of silver, of brass, of iron, of wood and of stone.

5 At the same hour appeared fingers of a man's hand, which wrote over ^eagainst the candlestick upon the plaster of the wall of the King's palace, and the King saw the palm of the hand that wrote.

6 Then the King's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his ^fknees smote one against the other.

7 *Wherefore* the King cryed loud, that they should bring ^gthe astrologians, the Caldeans and the sothsaiers. And the King

32 s He confesses God's will to be the rule of all justice and a most perfect Law whereby he governs both men and Angels and devils, so that none ought to murmur, or ask a reason of his doings, but only to stand content therewith and give him the glory.

33 t By whom it seems that he had been put from his kingdom before.

34 u He does not only praise God for his deliverance, but also confesses his faute that God may only have the glory and man the shame, and that he may be exalted and man cast down.

Chapter 5

1 a Daniel recites this history of King Belshazzar Evilmorodach's son, to show God's judgements against the wicked, for the deliverance of his Church, and how the prophecy of Jeremiah was true, that they should be delivered after seventy years.

1 b The Kings of the East parts then used to sit alone commonly, and disdained that any should sit in their company: and now to show his power, and how little he set by his enemy, which then besieged Babylon, he made a solemn banquet, and used excess in their company which is meant here by drinking wine: thus the wicked are most dissolute, and negligent when their destruction is at hand.

2 [^]Or, overcome with wine.

2 c Meaning his grandfather.

4 d In contempt of the true God they praised their idols, not that they thought that the gold or silver were gods, but that there was a certain virtue, and power in them to do them good, which is also the opinion of all idolaters.

5 e That it might the better be seen.

6 f So he that before contemned God, was moved by this sight to tremble for fear of God's judgements.

7 g Thus the wicked in their troubles seek many means, who draw them from God, because they seek not to him who is the only comfort in all afflictions.

spake, and said to the wise men of Babél, Whosoever can read this writing, and declare me the interpretation thereof, shalbe clothed with purple, and *shal have* a chain of gold about his neck, and shalbe the third ruler in the kingdom.

8 Then came all the King's wise men, but they could neither read the writing, nor shewe the King the interpretation.

9 Then was King Belshazzár greatly troubled, & his countenance was changed in him, and his princes were astonied.

10 Now the ^oQueen by reason of the talk of the King, and his princes came into the banquet house, *and* the Queen spake, and said, O King, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdom, in whom is the spirit of the holie gods, and in the days of thy father light and understanding and wisdom like the wisdom of the gods, was found in him: whom the King Nebuchad-nezzár thy father the King, *I say*, thy father, made chief of the ^lenchanters, astrologians, Caldeans, *and* sothsaiers,

12 Because a more excellent spirit, and knowledge, and understanding (*for* he did expound dreams, and declare hard sentences, and dissolved doubts) were found in him, *even* in Daniél, whom the King named Belteshazzár: now let Daniél be called, and he will declare the interpretation.

13 ¶ Then was Daniél brought before the King, *and* the King spake and said unto Daniél, Art thou that Daniél, which art of the children of the captivity of Judáh, whom my father the King brought out of Jewry?

14 Now I have heard of thee, that ^kthe spirit of the holie gods *is* in thee, and that light and understanding and excellent wisdom is found in thee.

15 Now therefore wisemen, *and* astrologians have been brought before me, that they should read this writing, and shewe me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolve doubts: now if thou canst read the writing, and shewe me the interpretation thereof, thou shalt be clothed with purple, and *shalt have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniél answered, and said before the King, Keep thy rewards to thy self, and give thy gifts to another: yet I will read the writing unto the King and shewe him the interpretation.

18 O King, *hear* thou, The most high God gave unto ^lNebuchad-nezzár thy father a kingdom, and majesty and honor and glory.

19 And for the majesty that he gave him, all people, nations, and languages trembled, and feared before him: he put to death whom he would: he smote whom he would: whom he would he set up, and whom he would he put down.

20 But when his heart was puft up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his honor from him.

21 And he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the

10 h To wit, his grandmother Nebuchad-nezzár's wife, which for her age was not before at the feast, but came thether when she heard of these strange news.

11 i Read ch. 4.6 and this declares, that both this name was odious unto him and also that he did not use these vile practices, because he was not among them when all were called.

14 k For the idolaters thought, that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophecy, and understanding came of them.

18 l Before he read the writing, he declared to the King his great ingratitude toward God, who could not be moved to give him the glory, considering his wonderful work toward his grandfather, and so shows, that he does not sin of ignorance, but of malice.

dew of the heaven, til he knewe, that the most high God bare rule over the kingdom of men, and that he appointeth over it, whom soever he pleaseth.

22 And thou his son, ô Belshazzár, hast not humbled thine heart, though thou knewest all these things,

23 But hast lift thy self up against the Lord of heaven, and they have brought the vessels of his House before thee, and thou and thy princes, thy wives and thy concubines have drunk wine in them, and thou hast praised the gods of silver and gold, of brass, iron, wood and stone, which neither see, neither hear, nor understand: and the God in whose hand thy breath is and all thy ways, him hast thou not glorified.

24 ^mThen was the palm of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, ⁿ"MENE, MENE, TEKEL UPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbered thy kingdom, and hath finished it:

27 TEKEL, thou art weighted in the balance, and art found ^otoo light.

28 PERES, thy kingdom is divided, and given to the Medes and Persians.

29 Then at the commandment of Belshazzár they clothed Daniél with purple, and *put* a chain of gold about his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom.

30 The same night was Belshazzár the King of the Caldeans slain.

31 And Darius ^oof the Medes took the kingdom, being threescore and two year old.

Chapter 6

1 Daniél is made ruler over the governours. 5 An act against Daniél 16 He is put into a den of Lyons by the commandment of the King 23 He is delivered by faith in God 24 Daniél's accusers are put unto the Lyons. 25 Darius by a decree magnifieth the God of Daniél

It pleased Darius to set over the kingdom ^aan hundreth and twentie governours, which should be over the whole kingdom. 2 And over these, three rulers (of whom Daniél was one) that the governours might give accompts unto them, and the King should ^hhave no damage.

3 Now this Daniél ^bwas preferred above the rulers and governours, because the spirit was excellent in him, and the King thought to set him over the whole realm.

4 ¶ Wherefore the rulers and governours ^csought an occasion against Daniél concerning the kingdom: but they could find none occasion nor faute: for he was so faithful that there was no blame

24 m After that God had so long time deferred his anger, and patiently waited for your amendment.

25 n This word is twice written for the certainty of the thing: showing, that God had most surely counted: signifying also that God has appointed a term for all kingdoms, and that a miserable end shall come on all that raise themselves against him.

27 ^oOr, wanting.

31 o Cyrus his son in law gave him this title of honor although Cyrus in effect had to dominion.

Chapter 6

1 a Read Ester Ch. 1.1.

2 ^hOr, not be troubled.

3 b This heathen King preferred Daniel a stranger to all his nobles, and familiars, because the graces of God were more excellent in him than in others.

4 c Thus the wicked can not abide the graces of God in others, but seek by all occasions to deface them: therefore against such assaults there is no better remedy then to walk uprightly in the fear of God, and to have a good conscience.

nor faute found in him.

5 Then said these men, We shal not find an occasion against this Daniél, except we find it against him concerning the Law of his God.

6 Therefore the rulers and these governours went together to the King, and said thus unto him, King Darius, live for ever.

7 All the rulers of thy kingdom the officers and governours, the counsellors, and dukes have consulted together to make a decree for the King and to establish a statute, that whosoever shal ask a petition of any god or man for thirty days save of thee, ô King, he shalbe cast into the den of lyons.

8 Now, ô King, confirm the decree, and seal the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.

9 Wherefore King Darius ^dsealed the writing and the decree.

10 ¶ Now when Daniél understood that he had sealed the writing, he went into his house, & his ^ewindow being open in his chamber toward Jerusalém, he kneeled upon his knees three times a day, and prayed and praised his God, as he did afore time.

11 Then these men assembled, and found Daniél praying, and making supplication unto his God.

12 So they came, and spake unto the King concerning the King's decree, Hast thou not sealed the decree, that every man that shal make request to any god or man within thirty days, save to thee, ô King, shalbe cast into the den of lyons? The King answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said unto the King, This Daniél which is of the children of the captivity of Judáh, regardeth not thee, ô King, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the King heard these words, he was sore displeased with him self, and set his heart on Daniél, to deliver him: and he labored til the sun went down, to deliver him.

15 Then these men assembled unto the King, and said unto the King, Understand, ô King, that the law of the Medes and Persians *is*, that no decree nor statute, which the King confirmeth, may be ^laltered.

16 ¶ Then the King commanded, and they brought Daniél, and cast him into the den of lyons: *now* the King spake, and said unto Daniél, Thy God, whom thou alway servest, *even* he will deliver thee.

17 And a stone was brought, and layed upon the mouth of the den, and the King sealed it with his own signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniél.

18 Then the King went unto his palace, and remained fasting, neither were the instruments of musicke brought before him, and his sleep went from him.

19 ¶ Then the King arose early in the morning, and went in all haste unto the den of lyons.

20 And when he came to the den, he cryed with a lamentable voice unto Daniél: and the King spake, and said to Daniél, O Daniél, the servant of the living God, is not thy God (whom thou

9 d Herein is condemned the wickedness of the King, who would be set up as a god, and passed not what wicked laws he approved for the maintenance of the same.

10 e Because he would not by his silence show that he consented to this wicked decree, he set open his windows toward Jerusalem, when he prayed: both to stir up himself with the remembrance of God's promises to his people when they should pray toward that Temple, and also that others might see that he would neither consent in heart nor deed for these few days to any thing that was contrary to God's glory.

15 f Thus the wicked maintain evil laws by constancy, and authority, which is oft times either lightness, or stubbornness when as the innocents thereby perish: and therefore governors neither ought to fear nor be ashamed to break such.

always servest) ^gable to deliver thee from the lions?

21 Then said Daniél unto the King, O King, live for ever.

22 My God hath sent his Angel and hath shut the lions' mouths, that they have not hurt me: for ^hmy justice was found out before him: and unto thee, ô King, I have done ⁱno hurt.

23 Then was the King exceeding glad for him, and commanded that they should take Daniél out of the den: so Daniél was brought out of the den, and no manner of hurt was found upon him, because he ^kbelieved in his God.

24 And by the commandment of the King these men which had accused Daniél, were brought, and were ^lcast into the den of lions, *even* they, their children, and their wives: and the lions had the mastery of them, and brake all their bones a pieces, or ever they came at the ground of the den.

25 ¶ Afterward King Darius wrote, Unto all people, nations and languages, that dwell in all the world: Peace be multiplied unto you.

26 I make a decree that in all the dominion of my kingdom, men tremble and fear ^mbefore the God of Daniél: for he is the ⁿliving God, and remaineth for ever: and his kingdom shal not perish, and his dominion *shalbe* everlasting.

27 He rescueth and delivereth, and he worketh signs and wonders in heaven and in earth: who hath delivered Daniél from the power of the lyons.

28 So this Daniél prospered in the reign of Darius and in the reign of Cyrus of Persia.

Chapter 7

3 A vision of four beasts is shewed unto Daniél 8 The ten horns of the fourth beast. 27 Of the everlasting kingdom of Christ.

In the first year of Belshazzár King of Babél, Daniél saw a dream, and there *were* visions in his head, upon his bed: ^athen he wrote the dream, *and* declared the sum of the matter. 2 Daniél spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon ^bthe great sea:

20 g This declared that Darius was not touched with the true knowledge of God, because he doubted of his power.

22 h My just cause, and uprightness in this thing, wherein I was charged, is approved of God.

22 i For he did disobey the King's wicked commandment to obey God, and so did no injury to the King who ought to command nothing, whereby God should be dishonored.

23 k Because he committed himself wholly unto God whose cause he did defend, he was assured, that nothing but good could come unto him: wherein we see the power of faith, as Ebr. 11.33.

24 l This is a terrible example against all the wicked, which do against their conscience make cruel laws to destroy the children of God and also admonishes princes how to punish such, when their wickedness is come to light: though not in every point or with like circumstances, yet to execute true justice upon them.

26 m This proves not that Darius did worship God aright, or els was converted: for then he would have destroyed all superstition and idolatry, and not only given God the chief place, but only have set him up, and caused him to be honored according to his word: but this was a certain confession of God's power, whereunto he was compelled by this wonderful miracle.

26 n Which has not only life in himself, but is the only fountain of life, and quickens all things, so that without him there is no life.

Chapter 7

1 a Where as the people of Israel looked for a continual quietness after these seventy years, as Jeremiah had declared, he shows that this rest shall not be a deliverance from all troubles, but a beginning, and therefore encouraged them to look for a continual affliction till the Messiah be uttered and revealed, by whom they should have a spiritual deliverance, and all the promises fulfilled: whereof they should have a certain token in the destruction of the Babylonical kingdom.

2 b Which signifies that there should be horrible troubles and afflictions in the world in all corners of the world and at sundry times.

3 And four great beasts came up from the sea one divers from another.

4 The first was as a ^clion, and had eagle's wings: I beheld, til the wings thereof were plukte off, and it was lifted up from the earth, & set upon *his* feet as a man, & a man's heart was given him.

5 And behold, another beast *which was* the second, was like a ^dbear and stood upon the ^eone side: and he had three ribs in his ^fmoutn between his teeth, ^gand they said thus unto him, Arise *and* devour much flesh.

6 After this I beheld, and lo, there was an other like a ^hleopard, which had upon his back ⁱfour wings of a fowl: the beast had also four heads, and ^kdominion was given him.

7 After this I saw in the visions by night, and behold, the ^lfourth beast was fearful and terrible and very strong. It had great ^miron teeth: it devoured and brake in pieces and stamped ⁿthe residue under his feet: and it was unlike to the beasts that were before it: for it had ^oten horns.

8 As I considered the horns, behold, there came up among them another little ^phorn, before whom there were ^qthree of the first horns plukt away: and behold, in this horn were ^reyes like the eyes of man, and a mouth speaking presumptuous things,

4 c Meaning the Assyrian and Caldean empire, which was most strong and fierce in power, & most soon come to their authority as though they had had wings to fly: yet their wings were pulled by the Persians, and they went on their feet, & were made like other men which is here meant by man's heart.

5 d Meaning the Persians, which were barbarous and cruel.

5 e They were small in the beginning and were shut up in their mountains and had nor brute.

5 f That is, destroyed many kingdoms, and was insatiable.

5 g To wit, the Angels by God's commandment, who by this means punished the ingratitude of the world.

6 h Meaning, Alexander the King of Macedonia.

6 i That is, his four chief captains, which had the empire among them after his death. Seleucus had Asia the great, Antigonus the less, Cassander, and after him Antipater was King of Macedonia, and Ptolmeus (Ptolemy) had Egypt.

6 k It was not of himself nor of his own power that he got all these countries: for his army contained, but thirty thousand men, and he overcame in one battle Darius, which had ten hundred thousand, when he was so heavy with sleep that his eyes were scarce open, as the stories report: therefore this power was given him of God.

7 l That is, the Roman empire which was as a monster & could not be compared to any beast, because the nature of none was able to express it.

7 m Signifying the tyranny and greediness of the Romans.

7 n That which the Romans could not quietly enjoy in other countries, they would give it to other Kings and rulers that at all times when they would, they might take it again: which liberality is here called the stamping of the rest under the feet.

7 o That is, sundry and divers provinces which were governed by the deputies & proconsuls, whereof every one might be compared to a King.

8 p Which is meant of Julius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little horn. For Mahomet came not of the Roman empire, and the Pope had no vocation of government: therefore this can not be applied unto them and also in this prophecy the Prophet's purpose is chiefly to comfort the Jews unto the revelation of Christ. Some take it for the whole body of Antichrist.

8 q Meaning, a certain portion of the ten horns: that is, a part from the whole estate was plucked away. For Augustus took from the Senate the liberty of choosing the deutes to send into the provinces, and took the government of certain countries to himself.

8 r These Roman Emperors at the first used a certain humanity and gentleness, and were content that others as the Consuls and Senate should bear the name of dignity, so that they might have the profit, and therefore in elections and counsels would behave themselves according as did other Senators: yet against their enemies and those that would resist them, they were fierce and cruel, which is here meant by the proud mouth.

9 I beheld, till the ^sthrones were set up, and the ^tAncient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was *like* the fiery flame, *and* his wheels as burning fire.

10 A fiery stream issued, and came forth from before him: thousand thousands ministered unto him, and ten thousand ^uthousands stood before him: the judgement was set, and the ^xbooks opened.

11 Then I beheld, ^ybecause of the voice of the presumptuous words, which the horn spake: I beheld, even till the beast was slain, and his body destroyed, and given to the burning fire.

12 As ^zconcerning the other beasts, they had taken away their dominion yet their lives were prolonged for a certain time and season.

13 ¶ As I beheld in visions by night, behold, ^aone like the Son of man came in the clouds of heaven, and ^bapproached unto the Ancient of days, and they brought him before him.

14 And he gave him ^cdominion, and honor, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shal never be taken away: and his kingdom shal never be destroyed.

15 ¶ I Daniél was ^dtroubled in my spirit, in the middes of my body, and the visions of mine head made me afraid.

16 Therefore I came unto ^eone of them that stood by, and asked him the truth of all this: so he told me, and shewed me the interpretation of these things.

17 These great beasts which are four, *are* four Kings, which shal arise out of the earth,

18 And they shal take the ^fkingdom of the Saints of the ^gmost high, and possess the kingdom for ever, even for ever and ever.

19 ¶ After this, I would *know* the truth of the fourth beast, which

9 s Meaning the places where God and his Angels should come to judge these monarchs, which judgement should begin at the first coming of Christ.

9 t That is, God which was before all times, and is here described as man's nature is able to comprehend some portion of his glory.

10 u That is, an infinite number of Angels, which were ready to execute his commandment.

10 x This is meant of the first coming of Christ when as the will of God was plainly revealed by his Gospel.

11 y Meaning, that he was astonished, when he saw these Emperors in such dignity, and pride, and so suddenly destroyed at the coming of Christ when this fourth monarchy was subject to men of other nations.

12 z As the three former monarchs had an end at the time that God appointed, although they flourished for a time, so shall this fourth have and they that patiently abide God's appointment, shall enjoy the promises.

13 a Which is meant of Christ who had not yet taken upon him man's nature, neither was the son of David according to the flesh, as he was afterward: but appeared then in a figure, and that in the clouds - that is, being separate from the common sort of men by manifest signs of his divinity.

13 b To wit, when he ascended into the heavens, and his divine majesty appeared, and all power was given unto him in respect of that that he was our Mediator.

14 c That is meant of the beginning of Christ's kingdom when God the Father gave unto him all dominion, as to the Mediator, to the intent that he should govern here his Church in earth continually till the time that he brought them to eternal life.

15 d Through the strangeness of the vision.

16 e Meaning, of the Angels, as ver. 10.

18 f Because Abraham was appointed heir of all the world Rom. 4.13 and in him all the faithful, therefore the kingdom thereof is theirs by right, which these four beasts or tyrants should invade, and usurp until the world were restored by Christ: and this was to confirm them that were in troubles, that their afflictions should have an end at length.

18 g That is, of the most high things, because God has chosen them out of this world, and they should look up to the heavens, whereon all their hope depends.

was so ^hunlike to all the others, very fearful, whose teeth were of iron, and his nails of brass: *which* devoured, brake in pieces, and stamped the ⁱresidue under his feet.

20 Also *to know* of the ten horns that were in his head, and of the other which came up, before whom three fell, and of the horn that had eyes, and of the mouth that spake presumptuous things, whose ^klook was more stout then his fellows.

21 I beheld, and the same ^lhorn made battle against the Saints, yea, and prevailed against them,

22 Until ^mthe Ancient of days came, and judgement was given to the Saints of the most high: and the time approached, that the Saints possessed the kingdom.

23 Then he said, The fourth beast shalbe the fourth kingdom in the earth, which shal be unlike to all the kingdoms, and shal devour the whole earth, and shal tread it down and break it in pieces.

24 And the ten horns out of this kingdom *are* ten Kings that shal rise: and another shal rise after them, and he shalbe unlike to the first, and he shal subdue ⁿthree Kings.

25 And shal speak words against ^othe most high, and shal consume the Saints of the most high, and think that he may ^pchange times and laws, and they shalbe given into his hand, until a ^qtime, and times and the dividing of time.

26 But the ^rjudgement shal sit, and they shal take away his dominion, to consume and destroy it unto the end.

27 And the ^skingdom, and dominion, and the greatness of the kingdom under the whole heaven shalbe given to the holie people of the most high, whose kingdom is an everlasting kingdom and all ^tpowers shal serve and obey him.

28 Even this is the end of the matter, I Daniél had many ^ucogitations *which* troubled me, and my countenance changed in me: but I kept the matter in mine heart.

19 h For the other three monarchies were governed by a King, and the Roman empire by Consuls: the Romans changed their governors yearly, and the other monarchies retained them for term of life: also the Romans were the strongest of all the other, & were never quiet among themselves.

19 i Read ver. 7.

20 k This is meant of the fourth beast, which was more terrible then the other.

21 l Meaning the Roman Emperors who were most cruel against the Church of God both of the Jews and of the Gentiles.

22 m Till God showed his power in the person of Christ, and by the preaching of the Gospel gave unto his some rest and so obtained a famous name in the world, and were called the Church of God, or the kingdom of God.

24 n Read the exposition hereof, ver 8.

25 o That is, shall make wicked decrees and proclamations against God's word and send throughout all their dominion to destroy all that did profess it.

25 p These Emperors shall not consider that they have their power of God but think it is in their own power to change God's laws and man's, and as it were the order of nature, as appears by Octivius (Octavius), Tyberius (Tiberius), Caligula, Nero, Domitianus (Domitian), &c.

25 q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time and times but at length he will aswage these troubles and shorten the times for his elect's sake, Mt. 24.22 which is here meant by the dividing of time.

26 r God by his power shall restore things that were out of order, and so destroy this little horn, that it shall never rise up again.

27 s He shows wherefore the beast should be destroyed, to wit, that his Church might have rest and quietness, which though they do not fully enjoy here, yet they have it in hope and by the preaching of the Gospel enjoy the beginning thereof, which is meant of Christ's kingdom in this world, which kingdom the faithful have by the participation that they have with Christ their head.

27 t That is, some of every sort that bear rule.

28 u Though he had many motions in his heart, which moved him to and fro to seek out the matter curiously: yet he was content with that which God revealed, & kept it in memory and wrote it for the use of the Church.

Chapter 8

A vision of a battle between a ram and a goat. 20 The understanding of the vision.

In the third year of the reign of King Belshazzár, a vision appeared unto me, *even* unto me Daniél, ^aafter that *which* appeared unto me at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushán, which is in the province ^bof Elám, and in a vision me-thought I was by the river of Ulái.

3 Then I looked up and saw, and behold, there stood before the river a ^cram, which had two horns: and these two horns *were* hie: but one was ^dhier then another, and the hiest came up last.

4 I saw the ram pushing against the West and against the North, and against the South: so that no ^ebeasts might stand before him, nor could deliver out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, ^fa goat came from the West over the whole earth, and touched not the ground: and this goat *had* an ^ghorn that appeared between his eyes.

6 And he came unto the ram that had the two horns, whom I had seen standing by the river, and ran unto him in his fierce rage.

7 And I saw him come unto the ram, and being moved against him, he ^hsmote the ram, and brake his two horns: and there was no power in the ram to stand against him, but he cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his power.

8 Therefore the goat waxed exceeding great, and when he was at the strongest, his great ⁱhorn was broken: and for it came up four that ^kappeared toward the four winds of the heaven.

9 And out of one of them came forth ^la little horn, which waxed very great toward the ^mSouth, and toward the ⁿEast, and toward the ^opleasant *land*.

10 Yea, it grew up unto the ^phost of heaven, and it cast down *some* of the host, & of the stars to the ground, & trod upon them,

1 a After the general vision, he comes to certain particular visions: as touching the destruction of the monarchy of the Persians, and Macedonians: for the ruin of the Babylonians was at hand, and also he had sufficiently spoken thereof.

2 b That is, of Persia.

3 c Which represented the kingdom of the Persians, and Medes, which were joined together.

3 d Meaning Cyrus, which after grew greater in power then Darius his uncle and father in law.

4 e That is, no Kings or nations.

5 f Meaning, Alexander that came from Grecia with great speed and expedition.

5 g Though he came in the name of all Grecia, yet he bare the title and dignity of the general captain, so that the strength was attributed to him, which is meant by this horn.

7 h Alexander overcame Darius in two sundry battles, and so had the two kingdoms of the Medes and Persians.

8 i Alexander's great power was broken: for when he had overcome all the East, he thought to return toward Grecia to subdue them that there had rebelled, and so died by the way.

8 k That is, which were famous: for almost in the space of fifteen year there were fifteen divers successors before this monarchy was divided to these four, where of Cassander had Macedonia, Seleucus, Syria, Antigonus Asia the less, and Ptolomeus Egypt.

9 l Which was Antiochus Epiphanes, who was of a servile and flattering nature, and also there were other between him and the kingdom, and therefore is here called the little horn, because neither princely conditions, nor any other thing was in him, why he should obtain this kingdom.

9 m That is, toward Egypt.

9 n Whereby he means Ptolomais.

9 o That is, Judea.

10 p Antiochus raged against the elect of God, and trod his precious stars under feet which are so called, because they are separate from the world.

11 And extolled him self against the ^qprince of the host from whom the ^rdaily *sacrifice* was taken away, and the place of his Sanctuary was cast down.

12 And ^sa time shalbe given *him* over the daily *sacrifice* for the iniquity: and it shal ^tcast down the truth to the ground, and thus shal it do, and prosper.

13 Then I heard one of the ^uSaints speaking, and one of the Saints spake unto a certain one, saying, How long *shal endure* the vision of the daily *sacrifice*, and the iniquity of the ^vdesolation to tread both the Sanctuary and the ^warmy under foot?

14 And ^xhe answered me, Unto the ^yevening & the morning, two thousand & three hundreth: then shal the Sanctuary be cleansed.

15 ¶ Now when I Daniél had seen the vision, and sought for the meaning, behold, there stood before me ^zlike the similitude of a man.

16 And I heard a man's voice between *the banks* of Ulái, which called & said, Gabriél, ^{aa}make this man to understand the vision.

17 So he came where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, ^{ab}o son of man: for ^{ac}in the last time *shalbe* the vision.

18 Now as he was speaking unto me, I being a sleep *fell* on my face to the ground: but he touched me, & set me up in my place.

19 And he said, Behold, I will shewe thee what shal be in the last ^{ad}wrath: for in the end of the time appointed *it shal come*.

20 The ram which thou sawest having two horns, *are* the Kings of the Medes and Persians.

21 And the goat *is* the King of Grecia, and the great horn that is between his eyes, is the first King.

22 And that that is broken, & four stood up for it, *are* four kingdoms, which shal stand up ^{ae}of that nation, but not ^{af}in his strength.

23 And in the end of their kingdom, when the rebellious shalbe consumed, a King of ^{ag}hierce countenance, and understanding dark sentences, shal stand up.

24 And his power shalbe mightie, but not ^{ah}in his strength: and he shal destroy wonderfully, and shal prosper, and practice, and shal destroy the ^{ai}mightie, and the holy people.

25 And through his ^{aj}policy also, he shal cause craft to prosper in his hand, and he shal extol him self in his heart, and by ^{ak}peace

11 q That is, God, who governs and maintains his Church.

11 r He labored to abolish all religion, and therefore cast God's service out of his Temple, which God had chosen as a little corner from all the rest of the world to have his Name there truly called upon.

12 s He shows that their sins are the cause of these horrible afflictions: and yet comforts them, in that he appoints this tyrant a time, whom he would not suffer utterly to abolish his religion.

12 t This horn shall abolish for a time the true doctrine and so corrupt God's service.

13 u Meaning, that he heard one of the Angels asking this question of Christ, whom he calls a certain one or a secret one, or a marvelous one.

13 x That is, the Jew's sins, which were cause of this destruction.

13 y That is, which suppresses God's religion, and his people.

14 z Christ answered me for the comfort of the Church.

14 a That is, unto so many natural days be past, which make six years three months and an half: for so long under Antiochus was the Temple profaned.

15 b Which was Christ, who in this manner declared himself to the old fathers how he would be God manifested in flesh.

16 c This power to command the Angel, declared that he was God.

17 d The effect of this vision shall not yet appear, but a long time after.

19 e Meaning the great rage which Antiochus should show against the Church.

22 f That is, out of Grecia.

22 g They shall not have like power as had Alexander.

23 h Noting that this Antiochus was impudent and cruel, and also crafty that he could not be deceived.

24 i That is, not like Alexander's strength.

24 k Both the Gentiles that dwell about him, and also the Jews.

25 l Whatsoever he goes about by his craft, he shall bring it to pass.

25 m That is, under pretense of peace or as it were in sport.

shal destroy many: he shal also stand up against the ⁿprince of princes, but he shal be broken down ^owithout hand.

26 And the vision of the ^pevening and the morning, which is declared, is true: therefore seal thou up the vision, for it *shalbe* after many days.

27 And I Daniél was stricken and sick ^qcertain days: but when I rose up, I did the King's business, and I was astonished at the vision, but none understood it.

Chapter 9

Daniél desireth to have that performed of God, which he had promised concerning the return of the people from their banishment in Babylón 5 *A true confession* 20 *Daniél's prayer is heard* 21 *Gabriel the Angel expoundeth unto him the vision of the seventie weeks* 24 *The anointing of Christ* 25 *The buylding again of Jerusalém*. 26 *The death of Christ*.

¶ In the first year of Darius the son of ^aAhashuerósh, of the seed of the Medes, which was made King over the ^brealm of the Caldeans,

2 *Even* in the first year of his reign, I Daniél understood by ^cbooks the number of the years, whereof the Lord had spoken unto Jeremiáh the Prophet, that he would accomplish seventy years in the desolation of Jerusalém.

3 And I turned my face unto the Lord God, and ^dsought by praier and supplications with fasting and sackcloth and ashes.

4 And I praied unto the Lord my God, and made my confession, saying, Oh Lord God, *which art* ^egreat and fearful, and kepest covenant and mercy toward them which love ^fthee, and toward them that keep thy commandments,

5 We have sinned, and have committed iniquity and have done wickedly, yea, we have rebelled, and have departed from thy precepts, and from thy judgements.

6 For we would not obey thy servants the Prophets, which spake in thy Name to our Kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, ^grighteousness *belongeth* unto thee, and unto us ^hopen shame, as *appeareth* this day unto every man of Judáh, & to the inhabitants of Jerusalém: yea, unto all Israél, *both* near and far off, through all the countries, whether thou hast driven them, because of their offenses, that they have committed against thee.

8 O Lord, unto us *apperteineth* open shame, to our ⁱKings, to our

25 n Meaning, against God.

25 o For God would destroy him with a notable plague, and so comfort his Church, 2 Mac. 9.9.

26 p Read ver 14.

27 q For fear and astonishment.

Chapter 9

1 a Who was also called Astyages.

1 b For Cyrus led with ambition, went about wars in other countries, and therefore Darius had the title of the kingdom, though Cyrus was King in effect.

2 c For though he was an excellent Prophet, yet he daily increased in knowledge by reading of the Scriptures.

3 d He speaks not of that ordinary prayer, which he used in his house thrise a day, but of a rare and vehement prayer, lest their sins should cause God to delay the time of their deliverance prophesied by Jeremias.

4 e That is, has all power in yourself to execute your terrible judgements against obstinate sinners, as you are rich in mercy to comfort them, which obey your word and love you.

4 ^fEbr., him.

7 f He shows that when soever God punishes, he does it for just cause: and thus the godly never accuse him of rigor as the wicked do, but acknowledge that in themselves there is just cause, why he should so treat them.

7 ^gEbr., confusion of face.

8 g He does not excuse the Kings because of their authority, but prays chiefly for them as the chief occasions of these great plagues.

princes, & to our fathers, because we have sinned against thee.
9 Yet compassion and forgiveness *is* in the Lord our God, albeit we have rebelled against him.

10 For we have not obeyed the ^hvoice of the Lord our God, to walk in his laws, which he had laid before us by the ministry of his servants the Prophets.

11 Yea, all Israël have transgressed thy Law, and are turned back, and have not heard thy voice: therefore the ⁱcurse is poured upon us, and the oath that is written in the law of Mosés the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that ^judged us, by bringing upon us a great plague: for under the whole heaven hath not been the like, as hath been brought upon Jerusalém.

13 All this plague is come upon us, as it is written in the Law of Mosés: yet made we not our prayer before the Lord our God, that we might tum from our iniquities and understand thy truth.

14 Therefore hath the Lord [^]made ready the plague, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we would not hear his voice.

15 *And now, ô Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, & hast gotten thee renown, as *appeareth* this day, we have sinned, we have done wickedly.

16 O Lord, according to all thy ^krighteousness, I beseech thee, let thine anger and thy wrath be turned away from thy city Jerusalém thine holy Mountain: for because of our sins, and for the iniquities of our fathers, Jerusalém and thy people *are* a reproach to all *that are* about us.

17 Now therefore, ô our God, hear the prayer of thy servant, and his supplications, and cause thy face to ^lshine upon thy Sanctuary, that lyeth waste for the ^mLord's sake.

18 O my God, incline thine ear and hear: open thine eyes, and behold our desolations, and the city whereupon thy Name is called: for we do not present our supplications before thee for our own ⁿrighteousness, but for thy great tender mercies.

19 O Lord, hear, ô Lord forgive, ô Lord ^oconsider, and do it: differ not, for thine own sake, ô my God: for thy Name is called upon thy city, and upon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sin, and the sin of my people Israël, and did present my supplication before the Lord my God, for the holy Mountain of my God,
21 Yea, while I was speaking in prayer, even the man *Gabriél, whom I had seen before in the vision, came flying, and touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniél, I am now come forth to give thee knowledge *and* understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shewe *thee*, for thou art greatly beloved: therefore understand the matter and consider the vision.

10 h He shows that they rebell against God, which serve him not according to his commandment and word.

11 i As Deu. 27.15, or the curse confirmed by an oath.

12 [^]Or, governed us.

14 [^]Ebr., watched upon the evil.

15 *Ex. 14.28, Baru. 2.11.

16 k That is, according to all your merciful promises and the performance thereof.

17 l Show yourself favorable.

17 m That is, for your Christ's sake in whom you will accept all our prayers.

18 n Declaring, that the godly live only unto God's mercies and renounce their own works when they seek for remission of their sins.

19 o Thus he could not content himself with any vehemency of words: for he was so lead with a fervent zeal considering God's promise, made to the city in respect of his Church and for the advancement of God's glory.

21 *Ch. 8.16.

24 Seventie ^pweeks are determined upon ^qthy people and upon thine holie city, to finish the wickedness, and to seal up the ^rsins, and to reconcile the iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holie.

25 Know therefore and understand, that from ^sthe going forth of the commandment to bring again *the people*, and to build Jerusalém, unto Messiáh the prince, *shalbe* seven ^tweeks, and threescore and two weeks, *and* the street shalbe built again, and the wall even in a ^utroubulous time.

26 And after three score and two ^vweeks, shal Messiáh be slain, and shal ^whave nothing, and the people of ^xthe prince that shal come, shal destroy the city and the Sanctuary, and the end thereof *shalbe* with a flood - and unto the end of the battle it shalbe destroyed by desolations.

27 And he ^yshal confirm the covenant with many for one week: and in the middes of the week he shal cause the sacrifice & the oblation to ^zcease, ^band for the overspreading of the abominations, he shal make it desolate, even until the consummation determined shalbe poured upon the desolate.

Chapter 10

There appeareth unto Daniél a man clothed in linen, 11 Which sheweth him wherefore he is sent.

I n the ^athird year of Cyrus King of Persia, a thing was revealed unto Daniél (whose name was called Belteshazzár) and the word was true, but the time appointed was ^blong, and he understood the thing, and had understanding of the vision.

2 At the same time, I Daniél was in heaviness for three weeks of days.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoint my self at all, till three weeks of days were fulfilled.

24 p He alludes to Jeremiah's prophecy, who prophecied that their captivity should be seventy years: but now God's mercy should sevenfold exceed his judgement, which should be four hundred and ninety years, even to the coming of Christ, and so then it should continue forever.

24 q Meaning Daniel's nation, over whom he was careful.

24 r To show mercy and to put sin out of remembrance.

25 s From the time that Cyrus gave them leave to depart: and these weeks make 49 year, whereof 46 are referred to the time of the Temple, and 3 to the laying of the foundation.

25 t Counting from the sixth year of Darius who gave the second commandment for the building of the Temple, are 62 weeks, which make 439 years, which comprehend the time from this building of the Temple unto the Baptism of Christ.

25 [^]Ebr., in straightness of time.

26 u In this last week of the seventy shall Christ come and preach and suffer death.

26 x He shall seem to have no beauty, nor to be of any estimation, as Is. 53.2.

26 y Meaning, Titus Vespasian's son, who should come and destroy both the Temple and the people without all hope of recovery.

27 z By the preaching of the Gospel he confirmed he promise, first, to the Jews, and after to the Gentiles.

27 a Christ accomplished this by his death and resurrection.

27 b Meaning that Jerusalem and the Sanctuary should be utterly destroyed for their rebellion against God and their idolatry: or some read that the plagues shall be so great, that they shall all be astonied at them.

Chapter 10

1 a He notes this third year, because at this time the building of the Temple began to be hindered by Cambyses Cyrus' son, when the father made war in Asia minor against the Scythians, which was a discouraging to the godly, and a great fear to Daniel.

1 b Which is to declare that the godly should not hasten too much, but patiently to abide the issue of God's promise.

4 And in the four and twentieth day of the ^cfirst month, as I ^dwas by the side of that great river, even Hiddékel,

5 And I lift up mine eyes, and looked, and behold, there was a man ^eclothed in linen, whose loins were girded with fine gold of ^{*}Uphaz.

6 His body also was like the Chrysolite, and his face (to look upon) like the lightening, and his eyes as lamps of fire, and his arms and his feet were like in color to polished brass, and the voice of his words was like the voice of a multitude.

7 And I Daniél alone saw the vision: for the men that were with me, saw not the vision: but a great fear fell upon them, so that they fled away and hid them selves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for ^fmy strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voice of his words: & when I heard the voice of his words, I slept on my face: & my face was toward the ground.

10 And behold, an hand ^gtouched me, which set me up upon my knees and upon the palms of mine hands,

11 And he said unto me, O Daniél, a man greatly beloved, understand the words that I speak unto thee, and stand in thy place: for unto thee am I now sent. And when he had said this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniél: for from the first day that thou didest set thine heart to understand, and to humble thy self before thy God, thy words were heard, and I am come for thy words.

13 But the ^hprince of the kingdom of Persia withstood me one and twenty days: but lo, ⁱMichaél one of the chief princes, came to help me, and I remained there by the Kings of Persia.

14 Now I am come to shewe thee what shal come to thy people in the latter days: for yet the ^kvision is for many days.

15 And when he spake these words unto me, I set my face toward the ground, and held my tongue.

16 And behold, ^lone like the similitude of the sons of man touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, ^mby the vision my sorrows are returned upon me, and I have retained no strength.

17 For how can the servant of this my Lord talk with my Lord *being* such one? for as for me, straight way there remained no strength in me, neither is there breath left in me.

18 Then there came again, and touched me one like the appearance of a man, and he strengthened me,

19 And said, O man, greatly beloved, fear not: ⁿpeace be unto

4 c Called Abib, which contains part of March and part of April.

4 d Being carried by the spirit of prophecy to have the sight of this river Tygris.

5 e This was the Angel of God, which was sent to assure Daniel in this prophecy that followed,

5 ^{*}Jer. 10.9.

8 f The word also signifies comeliness, or beauty, so that for fear he was like a dead man for deformity.

10 g Which declares that when we are stricken down with the majesty of God, we can not rise except he also lift us up with his hand, which is his power.

13 h Meaning, Cambyses who reigned in his father's absence, and did not only for this space hinder the building of the Temple, but would have farther raged, if God had not sent me to resist him, and therefore have I stayed for the profit of the Church.

13 i Though God could by one Angel destroy all the world, yet to assure his children of his love, he sent forth double power even Michael, that is Christ Jesus the head of Angels.

14 k For though the Prophet Daniel should end & cease, yet his doctrine should continue till the coming of Christ for the comfort of his Church.

16 l This was the same Angel that spoke with him before in the similitude of a man.

16 m I was overcome with fear and sorrow, when I saw the vision.

19 n He declared hereby that God would be merciful unto the people of Israel.

thee: be strong and of good courage. And when he had spoken unto me, I ^owas strengthened, and said, Let my Lord speak: for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come unto thee? but now will I return to fight with the prince of Persia: and when I am gone forth, lo, the ^pprince of Grecia shal come.

21 But I will shewe thee that which is decreed in the Scripture of truth: ^qand there is none that holdeth with me in these things, but Michaél your Prince.

Chapter 11

A prophecy of the kingdoms, which should be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romaines

Also I, in the first year of Darius of the Medes, even I ^astood to encourage & to strengthen him. 2 And now will I shewe thee the truth. Behold, there shal stand up yet ^bthree Kings in Persia, and the fourth shalbe far richer then they all: and by his strength, *and* by his riches he shal stir up ^call against the realm of Grecia. 3 But a ^dmighty King shal stand up, that shal rule with great dominion, and do according to his pleasure.

4 And when he shal stand up, ^ehis kingdom shalbe broken, ^fand shalbe divided toward the ^gfour winds of heaven: & not to his ^hposterity, nor according to ⁱhis dominion, which he ruled: for his kingdom shalbe pluckt up, even *to be* for others besides ^kthose.

5 And the King of the South shalbe mightie, and *one* of ^mhis princes, and shal prevail against him, and bear rule: his dominion *shalbe* a great dominion.

6 And in the end of years they shalbe joined together: for the King's ⁿdaughter of the South shal come to the King of the North to make an agreement, but she shal not retain the power of the

19 o Which declares that when God smites down his children, he does not immediately lift them up at once (for now the Angel had touched him twice) but by little and little.

20 p Meaning that he would not only himself bridle the rage of Cambyses, but also the other Kings of Persia by Alexander the King of Macedonia.

21 q For this Angel was appointed for the defense of the Church under Christ, who is the head thereof.

Chapter 11

1 a The Angel assures Daniel that God has given him power to perform these things, seeing he appointed him to assist Darius, when he overcame the Caldeans.

2 b Whereof Cambyses that now reigned, was the first, the second Smerdes, the third, Darius the son of Hystaspis, and the fourth Zerxes, which all were enemies of the people of God, and stood against them.

2 c For he raised up all the East countries to fight against the Grecians: and albeit he had in his army nine hundred thousand men, yet in four battles he was discomforted and fled away with shame.

3 d That is, Alexander the Great.

4 e For when his estate was most flourishing, he overcame himself with drink, and so fell into a disease: or as some write, was poisoned by Cassander.

4 f For his twelve chief princes first divided his kingdom among themselves.

4 g After this his monarchy was divided into four: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdom of Macedonia, and Ptolemeus Egypt.

4 h Thus God revenged Alexander's ambition and cruelty in causing his posterity to be murdered, partly of the father's chief friends, and partly one of another.

4 i None of these four shall be able to be compared to the power of Alexander.

4 k That is, his posterity having no part thereof.

5 l To wit, Ptolemeus King of Egypt.

5 m That is, Antiochus the son of Seleucus, and one of Alexander's princes shall be more mighty: for he should have both Asia and Syria.

6 n That is, Berenice the daughter of Ptolemeus Philadelphus shall be given in marriage to Antiochus Theos, thinking by this affinity that Syria and Egypt should have a continual peace together.

arm, neither shall he continue, nor his arm: but she shall be delivered to death, and they that brought her, and he that begate her, and he that comforted her in these times.

7 But out of the bud of her roots shall one stand up in his stead, which shall come with an army, & shall enter into the fortress of the King of the North, & do with them as he list, and shall prevail,

8 And shall also carry captives into Egypt their gods with their molten images, and with their precious vessels of silver and of gold, and he shall continue ^umo years then the King of the North.

9 So the King of the South shall come into his kingdom, and shall return into his own land.

10 Wherefore his sons shall be stirred up, and shall assemble a mighty great army: and ^{one}v shall come, and overflow, and pass through: then shall he ^zreturn, and be stirred up at his fortress.

11 And the King of the South shall be angry, and shall come forth, and fight with him, *even* with the King of the North: for he shall set forth a great multitude, and the multitude shall be given into his hand.

12 Then the multitude shall be proud, and their heart shall be lifted up: for he shall cast down thousands: but he shall not *still* prevail.

13 For the King of the North shall return, and shall set forth a greater multitude then afore, and shall come forth (after certain years) with a mighty army, and great riches.

14 And at the same time there shall many stand up against the King of the South: also the rebellious children of thy people shall exalt them selves to establish the vision, but they shall fall.

15 So the King of the North shall come, and cast up a mount, and take the strong city: and the arms of the South shall not resist, neither his chosen people, neither shall there be any strength to withstand.

16 But he that shall come, shall do unto him as he list, and none shall stand against him: and he shall stand in the pleasant land, which by his hand shall be consumed.

17 Again he shall set his face to enter with the power of his

whole kingdom, and his confederates with him: thus shall he do, and he shall give him the daughter of women, to destroy her: but she shall not stand on his side, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many, but a prince shall cause his shame to light upon him, beside that he shall cause his own shame to turn upon him self.

19 For he shall turn his face toward the forts of his own land: but he shall be overthrown and fall, and be no more found.

20 Then shall stand up in his place in the glory of the kingdom, one that shall raise taxes: but after few days he shall be destroyed, neither in wrath, nor in battle.

21 And in his place shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And the arms shall be overthrown with a flood before him, and shall be broken: and also the prince of the covenant.

23 And after the league made with him, he shall work deceitfully: for he shall come up, and overcome with a small people.

24 He shall enter into the quiet and plentiful province, and he shall do that which he fathers have not done, nor his father's fathers: he shall divide among them the prey and the spoil, and the substance, yea, and he shall forecast his devices against the strongholds, even for a time.

25 Also he shall stir up his power and his courage against the King of the South with a great army, and the King of the South shall be stirred up to battle with a very great and mighty army: but he shall not stand: for they shall forecast & practice against him.

26 Yea, they that feed of the portion of his meat, shall destroy him, and his army shall overflow: & many shall fall, and be slain.

27 And both these King's hearts shall be to do mischief, and they

17 h To wit, a beautiful woman, which was Cleopatra Antiochus' daughter.

17 i For he regarded not the life of his daughter in respect of the kingdom of Egypt.

17 k She shall not agree to his wicked counsel, but shall love her husband, as her duty required, and not seek his destruction.

18 l That is, toward Asia, Grecia and those isles which are in the sea called Mediterranean: for the Jews called all countries isles which were divided from them by sea.

18 m For where as Antiochus was wont to contemn the Romans, and put their ambassadors to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight and caused his shame to turn on his own head.

18 n By his wicked life and obeying of foolish counsel.

19 o For fear of the Romans he shall flee to his holdes.

19 p For when as under the pretense of poverty he would have robbed the temple of Jupiter Dodoneus, the countrymen slew him.

20 q That is, Seleucus shall succeed his father Antiochus.

20 r Not by foreign enemies or battle, but by treason.

21 s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brother's death and was of a vile, cruel and flattering nature, and defrauded his brother's son of the kingdom, and usurped the kingdom without the consent of the people.

22 t He shows the great foreign powers shall come to help the young son of Seleucus against his uncle Antiochus, and yet shall be overthrown.

22 u Meaning Ptolomeus Philometor Philopater's son, who was this child's cousin germaine, and is here called the prince of the covenant, because he was the chief, and all other followed his conduit.

23 x For after the battle Philometor and his uncle Antiochus made a league.

23 y For he came upon him at unawares, and when he suspected his uncle Antiochus nothing.

24 z Meaning in Egypt.

24 a He will content himself with the small holds for a time, but ever labor by craft to attain to the chiefest.

25 b He shall be overcome with treason.

26 c Signifying his princes and the chief about him.

26 d Declaring that his soldiers shall brast out and venture their life to slay and to be slain for the safeguard of their prince.

27 e The uncle and the nephew shall take truce, and banquet together, yet in their hearts they shall imagine mischief one against another.

6 o That force and strength shall not continue: for soon after Berenice and her young son after her husband's death, was slain of her stepson Seleucus Calinieus the son of Laodice, the lawful wife of Antiochus, but put away for this woman's sake.

6 p Neither Ptolemeus, nor Antiochus.

6 q Some read, seed, meaning the child begotten of Berenice.

6 r Some read, she that begate her, and thereby understand her nurse, which brought her up: so that all they that were occasion of this marriage, were destroyed.

7 s Meaning that Ptolemeus Euergeres after the death of his father Philadelphus should succeed in the kingdom being of the same stock that Berenice was.

7 t To revenge his sister's death against Antiochus Calinieus King of Syria.

8 u For this Ptolemeus reigned six and forty years.

10 x Meaning Seleucus and Antiochus the great, the sons of Calinieus shall make war against Ptolemeus Philopater the son of Philadelphus.

10 y For his elder brother Seleucus died, or was slain while the wars were preparing.

10 z That is, Philopater when he shall see Antiochus to take great dominions from him in Syria, and also ready to invade Egypt.

11 a For Antiochus had six thousand horsemen and three score thousand footmen.

13 b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heir.

14 c For not only Antiochus came against him, but also Philippe King of Macedonia, and these two brought great power with them.

14 d For under Onias which falsely alleged that place of Isa. 19.19 certain of the Jews retired with him into Egypt to fulfill this prophecy: also the Angel showed that all these troubles which are in the Church, are by the providence and counsel of God.

15 e The Egyptians were not able to resist Stopas Antiochus' captain.

16 f He shows that he shall not only afflict the Egyptians, but also the Jews, and shall enter into their country, whereof he admonishes them before that they may know that all these things come by God's providence.

17 g This was the second battle that Antiochus fought against Ptolemeus Epiphanes.

shal talk of deceit at one table: but it shal not avail: for ^fyet the end *shalbe* at the time appointed.

28 Then shal he return into his land with great ^gsubstance: for his heart shalbe against the holie covenant: so shal he do and return to his own land.

29 At the time appointed he shal return, and come toward the South: but the last shal not be as the first.

30 For the ships ^hof Chittim shal come against him: therefore he shalbe sorry and return, and treat against the holie covenant: so shal he do, he shal even return ⁱand have intelligence with them that forsake the holie covenant.

31 And arms ^kshal stand on his part, and they shal pollute the Sanctuary ^lof strength, and shal take away the daily *sacrifice*, and they shal set up the abominable desolation.

32 And such as wickedly ^mbreak the covenant, shal he cause to sin by flattery: but the people that do know their God, shal prevail and prosper.

33 And they that understand among ⁿthe people, shal instruct many: ^oyet they shal fall by sword, and by flame, by captivity and by spoil many days.

34 Now when they shal fall, they shal be holpen with a ^plittle help: but many shal cleave unto them ^qfainedly.

35 And some of them ^rof understanding shal fall to try them, and to purge, and to make them white, til the time be out: for there is a time appointed.

36 And the ^sKing shal do what him list: he shal exalt him self, and magnify him self against all, *that is* God, and shal speak marvelous things against the God of gods, and shal proper, til the wrath ^tbe accomplished: for the determination is made.

37 Neither shal he regard the ^uGod of his fathers, nor the desires

27 f Signifying that it stands not in the counsel of men to bring things to pass, but in the providence of God who rules the Kings by a secret bridle that they can not do what they list themselves.

28 g Which he shall take of the Jews in spoiling Jerusalem and the Temple, and this is told them before to move them to patience, knowing all things are done by God's providence.

30 h That is, the Roman power shall come against him: for P Popilius the ambassador appointed him to depart in the Roman's name, to which thing he obeyed, although with grief, and to revenge his rage he came against the people of God the second time.

30 i With the Jews which shall forsake the covenant of the Lord: for first he was called against the Jews by Jason the high Priest, and this second time by Menelaus.

31 k A great faction of the wicked Jews shall hold with Antiochus.

31 l So called, because the power of God was nothing diminished, although this tyrant set up in the Temple the image of Jupiter Olympius, and so began to corrupt the pure service of God.

32 m Meaning such as bare the name of Jews but in deed were nothing less: for they sold their souls, and betrayed their brethren for gain.

33 n They that remain constant among the people, shall teach others by their example and edify many in the true religion.

33 o Whereby he exhorts the godly to constancy although they should perish a thousand times, and though their miseries endure never so long.

34 p As God will not leave his Church destitute, yet will he not deliver it all at once, but so help, as they may still seem to fight under the cross, as he did in the time of the Maccabees whereof he here prophesies.

34 q That is, there shall be even of this small number many hypocrites.

35 r To wit, of them that fear God and will loose their life for the defense of true religion, signifying also that the Church must continually be tried and purged and ought to look for one persecution after another: for God has appointed the time: therefore we must obey.

36 s Because the Angel's purpose is to show the whole course of the persecutions of the Jews unto the coming of Christ, he now speaks of the monarchy of the Romans which he notes by the name of a King, who were without all religion and contemned the true God.

36 r So long the tyrants shall prevail as God has appointed to punish his people but he shows that it is but for a time.

37 u The Romans shall observe no certain form of religion as other nations, but shall change their gods at their pleasures, yea, contemn them and prefer themselves to their gods.

^xof women, nor care for any God: for he shal magnify him self above all.

38 But in his place shal he honor the ^ygod Mauzzim, and the god whom his fathers knew not, shal he honor with ^zgold and with silver, and with precious stones, and pleasant things.

39 Thus shal he do in ^athe holds of Mauzzim with a strange god whom he shal acknowledge: he shal increase *his* glory, and shal cause them to rule over many, and shal divide the land for gain.

40 And at the end of time shal the King of the ^bSouth push at him, and the King of the North shal come against him like a whirl wind with charets, and with horsemen, and with many ships, & he shal enter into the countries, & shal overflow and pass through.

41 He shal enter into the ^cpleasant land, and many *countries* shalbe overthrown: but these shal escape out of his hand, *even* Edóm and Moáb, and the chief of the children of Ammón.

42 He shal stretch forth his hands also upon the countries, and the land of Egypt shal not escape.

43 But he shal have power over the treasures of gold and of silver, and over all the precious things of Egypt, and of the Lybians, and of the black Mores where he shal pass.

44 But the tidings out of the East and the North shal ^dtrouble him: therefore he shal go forth ^ewith great wrath to destroy and root out many.

45 And he shal plant the tabernacle ^fof his palace between the seas in the glorious *and* holie mountain, yet he shal come to his end, and none shal help him,

Chapter 12

1 Of the deliverance of the Church by Christ.

And at that ^atime shal Michaél stand up, the great prince, which standeth for the children of thy people, and there shalbe a time of trouble, such as never was since there began to be a nation unto that same time: & at that time thy people shalbe delivered, every one that shal be found written in the book.

2 And many ^bof them that sleep in the dust of the earth, shal

37 x Signifying that they should be without all humanity: for the love of women is taken for singular or great love, as 2 Sam. 1.26.

38 y That is, the god of power and riches: they shall esteem their own power above all their gods and worship it.

38 z Under pretense of worshipping the gods, they shall enrich their city with the most precious jewels of all the world, because that hereby all men should have them in admiration for their power and riches.

39 a Although in their hearts they had no religion, yet they did acknowledge the gods and worshipped them in their temples, lest they should have been despised as atheists: but this was to increase their fame and riches: and when they got any country, they so make others the rulers thereof, and the profit ever came to the Romans.

40 b That is, both the Egyptians and the Syrians shall at length fight against the Romans, but they shall be overcome.

41 c The Angel forewarns the Jews that when they should see the Romans invade them, and that the wicked should escape their hands, that then they should not think but that all this was done by God's providence, forasmuch as he warned them of it so long a fore, and therefore he would still preserve him.

44 d Hearing that Crassus was slain and Antonius discomfited.

44 e For Augustus overcame the Parthians, and recovered that which Antonius had lost.

45 f The Romans after this reigned quietly through all countries and from sea to sea, and in Judea: but at length for their cruelty God shall destroy them.

Chapter 12

1 a The Angel here notes two things: first that the Church shall be in great affliction and trouble at Christ's coming, and next that God will send his Angel to deliver it, whom here he calls Michael, meaning Christ, which is published by the preaching of the Gospel.

2 b Meaning all shall rise at the general resurrection, which thing he here names, because the faithful should have ever their respect to that: for in the earth there shall be no sure comfort.

awake, some to everlasting life, and some to shame & perpetual contempt.

3 And they that be ^cwise, shal shine, as the brightness of the firmament: and they that ^dturn many to righteousness, *shal shine* as the stars, for ever and ever.

4 But thou, ô Daniél, ^eshut up the words, and seal the book 'til the end of the time: many shal run to and fro, and knowledge shalbe increased.

5 ¶ Then I Daniél looked, and behold, there stood other two, the one on this side of the brink of the ^friver, and the other on that side of the brink of the river.

6 And *one* said unto the man clothed in linen, which was upon the waters of the river, When *shalbe* the end of these wonders?

7 And I heard the man clothed in linen which was upon the waters of the river, when he held up his ^hright hand, and his left hand unto heaven, and swear by him that liveth for ever, that *it shal tarry* for ⁱa time, two times and an half: and when he shal

3 c Who have kept the true fear of God and his religion.

3 d He chiefly means the ministers of God's word, and next, all the faithful which instruct the ignorant, and bring them to the true knowledge of God.

4 e Though the most part despise this prophecy, yet keep you it sure and esteem it as a treasure.

4 f Till the time that God has appointed for the full revelation of these things, and then many shall run to and fro to search the knowledge of these mysteries, which things they obtain now by the light of the Gospel.

5 g Which was Tygris.

7 h Which was as it were a double oath & did the more confirm the thing.

7 i Meaning, a long time, a longer time, and at length a short time: signifying that their troubles should have an end.

have accomplished ^kto scatter the power of the holie people, all these things shalbe finished.

8 Then I heard it, but I understood it not: then said I, O my Lord, what shal be the end of these things?

9 And he said, Go thy way, Daniél: for the words are closed up, and sealed, til the end of the time.

10 Many shalbe purified, made white, and tried: but the wicked shal do wickedly, & none of the wicked shal have understanding: bu the wise shal understand.

11 And from the time that the ^ldaily *sacrifice* shalbe taken away, and the abominable desolation set up, there ^m*shalbe* a thousand, two hundreth and ninetie days.

12 Blessed *is he* that waiteth and commeth to the thousand, three hundreth and ⁿfive and thirtie days.

13 But go ^othou thy way til the end *be*: for thou shalt rest and stand up in thy lot, at the end of the days.

7 k When the Church shall be scattered and diminished in such sort as it shall seem to have no power.

11 l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Law.

11 m Signifying that the time shall be long of Christ's second coming, and yet the children of God ought not to be discouraged, though it be differed.

12 n In this number he adds a month and an half to the former number, signifying that it is not in man to appoint the time of Christ's coming, but that they are blessed that patiently abide his appearing.

13 o The Angel warns the Prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and rise again with the elect, when God had sufficiently humbled and purged his Church.